# Eik Ghalti ka Azala

# ایک غلطی کا ازالہ

## A Misconception Removed

**Roman Urdu Translation**

Tasneef

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Masih-e-Maud wa Mahdi-e-Maud

Aleh Salam

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

نَحۡمَدُہٗ وَنُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

# ایک غلطی کا ازالہ

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Hamari jamaat ke baaz sahib jo hamare dawe aur dalail se kum waqifiyat rakhtay hain jin ko na bagoor kitaabein dekhney ka itefaq howa aur na who eik maqool muddat tak sohbat mein reh kar ke apne maloomat ki takmeel kar sake. Wo baaz halaat mein mukhalifeen ke kisi aitraaz par aisa jawab dete hain jo sara sar waqia ke khilaf hota hai. Is liye bawajood ehal-e-haq hone ke unhe nidamat uthani parti hai. Chunache chand rooz huwe hein keh eik sahib par ik mukhalif ki taraf se yeh aitraaz pesh hua ke jis se tumne bai'at ki hai wo nabi aur rasool hone ka dawa karta hai aur iska jawab mehaz inkaar ke alfaaz se diya gaya halanke aisa jawab sahi nahi hai. Haq yeh hai ke Khuda Ta'ala ki wo pak wahi jo mere par nazil hoti hai ismein esay lafz Rasul aur Mursil aur Nabi ke majood hein na eik dafa balkay saadha dafa. Phir kyun kar yeh jawab sahi ho sakta hai ke aise alafz maujood nahi hein balkay is waqt to pehle zamanay ki nisbat bhi bohat tasreeh aur tozeeh se yeh alfaaz maujood hain aur Barahin-e-Ahmadiyya mein bhi jis ko taba huwe baees bars huwe yeh alfaaz kuch thore nahi hain Chunache wo mukalamate ilahiya jo Barahin-e-Ahmadiyya mein shae ho chukay hain unmein se ek yeh wahi Allah hai **“Huwal lazeee arsala Rasoolahoo bilhudaa wa deenil haqqi liyuzhirahoo 'alad deeni kullih.”**

Dekho safa 498 Barahin-e-Ahmadiyya. Is mein saaf taur per is

aajiz ko rasool kar ke puraka gaya hai. Phir is ke baad isi kitaab mein meri nisbat yeh wahi-e-Allah hai **JARI ALLAH FI HALUL ANMBIYA** yani kkhuda ka rasool nabiyo ke hallon mein dekho Buraheen-e-Ahmadiyya safa 504 phir isi kitaab mein is mukalama ke qareeb hi yeh wahi-e-Allah hai **Muhammadur Rasoolul laah; wallazeena ma'ahooo ashiddaaa'u 'alal kuffaaari ruhamaaa'u bainahum**. Is wahi-e-Ellahi mein mera naam Mohammad rakha gaya aur rasool bhi. Phir yeh wahi-e-Allah hai jo safa 557 Buraheen mein darj hai **“duniya mein aik Nazeer aaya”** is ki doosri Qirat yeh hai ke duniya mein aik nabi aaya. Isi terhan Buraheen-e-Ahmadiyya mein aur kayi jagah rasool ke lafz se is aajiz ko yaad kya gaya. So agar yeh kaha jaye ke An’hazrat Sallallahou Alayhe Wasallam to Khatamul Nabiyeen hain phir aap ke baad aur nabi kis terhan aa sakta hai. Is ka jawab yahi hai ke be shak uss terhan se to koi nabi naya ho ya purana nahi aa sakta jis terhan se aap log Hazrat Eesa alaihi salam ko aakhri zamana mein utaartay hain aur phir is haalat mein unn ko nabi bhi mantay hain balkay chalees baras tak silsila wahi nabuwat ka jari rehna aur zamana Anhazrat Sallallahou Alayhe Wasallam se bhi barh jana aap logon ka aqeedah hai. Beshak aisa aqeedah tu Maasiyat hai aur aayat **wa laakir Rasoolal laahi wa Khaataman Nabiyyeen**[1] aur hadees **la nabi badi** is aqeedah ke kizb-e-sarih honay par kaamil shahadat hai. Lekin hum is qisam ke aqaed ke sakht mukhalif hain aur hum is aayat par sacha aur kaamil imaan rakhtay hain jo farmaya ke **wa laakir Rasoolal laahi wa Khaataman Nabiyyeen** aur is aayat mein aik paishgoi hai jis ki hamaray mukhalifon ko khabar nahi aur woh yeh hai ke Allah Taala is aayat mein farmata hai ke Anhazrat Sallallahou Alayhe Wasallam ke baad pishgoiyon ke darwazay qayamat tak band kar diye gaye aur mumkin nahi ke ab koi hindu ya yahodi ya isaai ya koi rasmi musalman nabi ke lafz ko apni nisbat saabit kar sakay. Nabuwat ki tamam khirkiyan band ki gayeen magar aik khirki seerat Siddiqui ki khuli hai yani Fanfir Rasol ki. Pas jo shakhs is khirki ki raah se kkhuda ke paas aata hai

**1- Al- Al-Ahzab : 41**

is par zilli tor par wohi nabuwat ki chadar pahnai jati hai jo nabuwat Muhammadi ki chadar hai. Is liye is ka nabi hona ghairat ki jagah nahi kyunkay woh apni zaat se nahi balkay apne nabi ke chashma se laita hai aur nah apne liye balkay isi ke jalal ke liye. Is liye is ka naam aasman par Mohammad aur Ahmed hai. Is ke yeh ma'nay hain ke Muhammad ki nabuwat aakhir Mohammad ko hi mili go barozi tor par magar nah kisi aur ko. Pas yeh aayat ke **Maa kaana Muhammmadun abaaa ahadim mir rijaalikum wa laakir Rasoolal laahi wa Khaataman Nabiyyeen**[1] is ke maienay yeh hain ke **Laisa Muhammadun abaa ahadim mir rijali'dunia walakin huwab lirijalil akhira li an'naho khataman Nabiyeen wala Sabeela ilaa foyozi'llahi min gairi tawas'su tihi** gharz meri nabuwat aur risalat ba'aeitebar Mohammad aur Ahmed honay ke hai nah mere nafs ke ro se aur yeh naam ba-hasiat fanafi rasol mujhe mila lehaza Khatimul Nabiyeen ke mafhuum mein farq nah aaya lekin Isa aleh salam ke utrne se zaroor farq aaye ga. Aur yeh bhi yaad rahay ke nabi ke maienay lughat ke ro se yeh hain ke kkhuda ki taraf se itila pa kar gaib ki khabar dainay wala. Pas jahan yeh maienay Sadiq ayen ge nabi ka lafz bhi Sadiq aaye ga. Aur nabi ka rasool hona shart hai kyunkay agar woh rasool nah ho to phir ghaib masfa ki khabar is ko mil nahi sakti aur yeh aayat rokti hai **laa yuzhiru alaa ghaibiheee 'ahada Illaa manir tadaa mir rasoolin**[2]. Ab agar Anhazrat Sallallahou Alayhe Wasallam ke baad un maeno ke ro se nabi se inkaar kya jaye to is se lazim aata hai ke yeh aqeedah rakha jaye ke yeh umat mukalamat aur mukhatebat ilahiya se be naseeb hai kyunkay jis ke haath par akhbar gaibiyya minjaanib Allah zahir hon ge bilzaorat is par mutabiq aayat **laa yuzhiru alaa ghaibiheee** ke mafhuum nabi ka Sadiq aaye ga. Isi terhan jo kkhuda taala ki taraf se bheja jaye ga isi ko hum rasool kahain ge. Farq darmiyan yeh hai ke hamaray nabi Sallallahou Alayhe Wasallam ke baad qayamat tak aisa nabi koi nahi jis par jaded Shariat nazil ho ya jis ko baghair tawassut Anjnab aur aisi fanafir Rasool ki haalat ke jo aasman par is ka naam Mohammad aur Ahmed

**1- Al- Al-Ahzab : 41** **2- Al-Jinn : 27-28**

rakha jaye yunhi nabuwat ka laqab inayat kiya jaye **Wa ma nid'daa faqad kafara**. Is mein asal bhaid yahi hai ke Khataman Nabiyeen ka mafhuum taqaza karta hai ke j ab tak koi parda mughiyirat ka baqi hai is waqt tak agar koi nabi kehlaye ga to goya is mohar ko tornay wala hoga jo Khataman Nabiyeen par hai lekin agar koi shakhs usi Khataman Nabiyeen mein aisa gum ho ke babais nihayat ittehaad aur nafi ghiriyat ke isi ka naam pa liya ho aur saaf aaina ki terhan Muhammadi chehra ka is mein inekaas ho gaya ho to woh baghair mohar tornay ke nabi kehlaye ga kyunkay woh Mohammad hai go zilli tor par. Pas bawajood is shakhs ke daawa nabuwat ke jis ka naam zilli tour par Muhammad aur Ahmed rakha gaya phir bhi syedna Muhammad (Sallallahou Alayhe Wasallam) Khataman Nabiyeen hi raha kyunkay yeh Mohammad sani usi Mohammad Sallallahou Alayhe Wasallam ki tasweer aur isi ka naam hai magar Isa baghair mohar tornay ke aa nah i sakta kyunkay is ki nabuwat aik allag nabuwat hai aur agar barozi maeno ke roh se bhi koi shakhs nabi aur rasool nahi ho sakta to phir is ke kya maienay hain ke **Ihdinas-Siraatal-Mustaqeem. Siraatal-lazeena an'amta 'alaihim**[1]☆ so yaad rakhna chahiye ke un maeno ke ro se mujhe nabuwat aur risalat se inkaar nahi hai. Isi lehaaz se Sahih Muslim mein bhi Maseeh Maood ka naam nabi rakha gaya. Agar khuda taala se ghaib ki khabrain panay wala nabi ka naam nahi rakhta to phir btlao kis naam se is ko puraka jaye. Agar kaho ke is ka naam Muhaddas rakhna chahiye to mein kehta hon tehdees ke maienay kisi lughat ki kitaab mein izhaar ghaib nahi hai magar nabuwat ke maienay izhaar amar ghaib hai aur nabi

| ☆ | yeh zaroor yaad rakho ke is ummat ke liye wada hai ke woh har aik aisay inaam paye gi jo pehlay nabi aur Seddiq pa chuke. Pas munjmala un inamaat ke woh nabuwatein aur peshgoyyan hain jin ke ro se anbia allahim salam nabi kehlate rahay. Lekin quran shareef bajuz nabi balkay rasool honay ke doosron par Aloom-e-ghaib ka darwaaza band karta hai jaisa ke aayat **laa yuzhiru alaa ghaibiheee 'ahada Illaa manir tadaa mir rasoolin**[2] se zahir hai pas masfa ghaib panay ke liye nabi hona zaroori howa aur aayat **an'amta 'alaihim** gawahi deti hai ke is masfa gaib se yeh ummat mahroom nahi aur masfa gaib hasb mantooq aayat nabuwat aur risalat ko chahta hai aur woh tareeq barahay raast band hai is liye maanna parta hai ke is mauhibat ke liye mehez barooz aur ziliyat aur fanafir rasool ka darwaaza khula hai. fatadabar minho |
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**1- Al-Fatiha : 6-7** **2- Al-Jinn : 27-28**

aik lafz hai jo arabi aur abrani mein mushtarik hai yani abrani mein isi lafz ko naabi kehte hain aur yeh lafz naba se mushtaq hai jis ke yeh maienay hain khuda se khabar pa kar paishgoey karna aur nabi ke liye shara hona shart nahi hai yeh sirf mohibat hai jis ke zareya se umoor ghaibiya khultay hain. Pas mein jab ke is muddat tak daidh soo paishgoey ke qareeb kkhuda ki taraf se paker bachashm khud dekh chuka hon ke saaf tor par poori hogai to mein apni nisbat nabi ya rasool ke naam se kionkar inkaar kar sakta hon. Aur jab ke khud khuda taala ne yeh naam mere rakhay hain to mein kionkar rad kar dun ya kionkar is ke siwa kisi dosray se daron. Mujhe is khuda ki qisam hai jis ne mujhe bheja hai aur jis par aftara karna lanation ka kaam hai ke is ne **Maseeh Maood** bana kar mujhe bheja hai aur mein jaisa ke Quran shareef ki ayaat par imaan rakhta hon aisa hi baghair farq aik zarraa ke kkhuda ki is khuli khuli wahi par imaan lata hon jo mujhe hui jis ki sachaai is ke mutawatar neshano se mujh par khul gayi hai aur mein bait Allah mein kharray ho kar yeh qasam kha sakta hoon ke woh pak wahi jo mere par nazil hoti hai woh isi khuda ka kalaam hai jis ne Hazrat Musa aur Hazrat Isa aur Hazrat Mohammad Mustafa Sallallahou Alayhe Wasallam par apna kalaam nazil kiya tha. Mere liye zameen ne bhi gawahi di aur aasman ne bhi. Is terhan par mere liye aasman bhi bola aur zameen bhi ke mein Khalifatullah hoon magar pishgoyyon ke mutabiq zaroor tha ke inkaar bhi kiya jata is liye jin ke dilon par parday hain woh qubool nahi karte. Mein jaanta hon ke zaroor kkhuda meri taeid kere ga jaisa ke woh hamesha apne rasoolon ki taeid karta raha hai. Koi nahi ke mere maqabil par thehar sakay kyunkay kkhuda ki taeid un ke sath nahi. Aur jis jis jagah mein ne nabuwat ya risalat se inkaar kya hai sirf un maeno se kya hai ke mein mustaqil tor par koi Shariat laane wala nahi hon aur nah mein mustaqil tor par nabi hon magar un maeno se ke mein ne apne rasool Muqtida se

baatini fayooz haasil kar ke aur apne liye is ka naam pa kar is ke vaastaa se khuda ki taraf se ilm ghaib paaya hai rasool aur nabi hon magar baghair kisi jadeed Shariat ke. Is tor ka **nabi** kehlanay se mein ne kabhi inkaar nahi kya balkay unhi maeno se khuda ne mujhe nabi aur rasool kar ke puraka hai so ab bhi mein un maeno se nabi aur rasool honay se inkaar nahi karta. Aur mera yeh qoul ke

**"Maan nistam resol ve nia vardeh am ketab" (Persian)**

is ke maienay sirf is qader hain ke mein sahib Shariat nahi hon. Haan yeh baat bhi yaad rakhni chahiye aur hargiz faramosh nahi karni chahiye ke mein bawajood nabi aur rasool ke lafz ke sath pukare jane ke khuda ki taraf se ittila diya gaya hon ke yeh tamam fayooz bila wasta mere par nahi hain balkay aasman par aik pak wujood hai jis ka Rohani Afazah mere shaamil-e-haal hai yani Mohammad Mustafa Sallallahou Alayhe Wasallam. Is vaastaa ko malhooz rakh kar aur is mein ho kar aur is ke naam Mohammad aur Ahmed se mosamma ho kar mein rasool bhi hon aur nabi bhi hon yani bheja gaya bhi aur khuda se gaib ki khabrain panay wala bhi. Aur is tor se Khataman Nabiyeen ki mohar mehfooz rahi kyunkay mein ne inekasi aur zilli tor par mohabbat ke aaina ke zareya se wohi naam paaya. Agar koi shakhs is wahi-e-ellahi par naraaz ho ke kyun khuda taala ne mera naam nabi aur rasool rakha hai to yeh is ki hamaqat hai kyunkay mere nabi aur rasool honay se khuda ki mohar nahi toot'ti☆ yeh baat Zahir hai ke jisa keh mein apni nisbat kehta hon ke khuda ne mujhe rasool aur nabi ke naam se puraka hai aisa hi

☆ Yeh kaisi undah baat hai ke is tareeq se nah to Khataman Nabiyeen ki paishgoey ki mohar tooti aur nah ummat ke kul afraad mafhuum nabuwat se jo aayat **laa yuzhiru alaa ghaibiheee[1]** ke mutabiq hai mahroom rahay magar Hazrat Isa ko dobara utarnay se jin ki nabuwat Islam se che so baras pehlay qarar pa chuki hai islam ka kuch baqi nahi rehta aur aayat Khataman Nabiyeen ki sareeh takzeeb lazim aati hai. Is ke maqabil par hum sirf mukhalifon ki gaaliyan sunain ge. so gaaliyan dein. **wa saya'lamul lazeena zalamooo aiya munqalabiny yanqaliboon[2]. Minho**

**1- Al-Jinn : 27 2- Ash-Shuara : 228**

mere mukhalif Hazrat Isa Ibn-e-Maryam ki nisbat kehte hain ke woh hamaray nabi Sallallahou Alayhe Wasallam ke baad dobarah duniya mein ayen ge. Aur choon'kay woh nabi hain is liye un ke anay par bhi wohi aitraaz hoga jo mujh par kiya jata hai yani yeh ke Khataman Nabiyeen ki mohar **khatmiyat** toot jaye gi. Magar mein kehta hon ke Anhazrat Sallallahou Alayhe Wasallam ke baad jo dar haqeeqat Khataman Nabiyeen thay mujhe rasool aur nabi ke lafz se pukare jana koi aitraaz ki baat nahi. Aur nah is se mohar Khatmiyat toot'ti hai kyunkay mein baarha batla chuka hon ke mein bamojab aayat **Wa aakhareena minhum lammaa yalhaqoo bihim**[1] baroozi tor par wohi nabi Khatamul Anbiya hon aur khuda ne aaj se bees baras pehlay Buraheen Ahmadiyya mein mera naam **Mohammad** aur **Ahmed** rakha hai aur mujhe Anhazrat Sallallahou Alayhe Wasallam ka hi wujood qarar diya hai pas is tor se Anhazrat Sallallahou Alayhe Wasallam ke Khataman Nabiyeen honay mein meri nabuwat se koi tazalzul nahi aaya kyunkay zil apne asal se alehda nahi hota aur chunkay mein zilli tor par Muhammad hoon Sallallahou Alayhe Wasallam pas is tor se Khataman Nabiyeen ki mohar nahi tooti kyunkay Mohammad Sallallahou Alayhe Wasallam ki nabuwat Mohammad tak hi mehdood rahi yani behar haal Mohammad Sallallahou Alayhe Wasallam hi nabi raha nah aur koi yani jabkay mein barozi tor par Anhazrat Sallallahou Alayhe Wasallam hoon aur barozi rang mein tamam kamalaat-e-Muhammadi maa nabuwat Muhammadiya ke mere aaina ziliyat mein munakis hain to phir konsa allag insaan howa jis ne alehda tor par nabuwat ka daawa kya. Bhala agar mujhe qubool nahi karte to yun samajh lo ke tumhari hadeeson mein likha hai ke Mehdi-e-Maood khalq aur khulq mein humrang Anhazrat Sallallahou Alayhe Wasallam hoga aur is ka ism Anjnab ke ism se mutabiq hoga yani is ka naam bhi Mohammad aur Ahmed hoga aur is ke Ehl-e-bait mein se hoga☆ aur baaz hadeeson mein hai ke mujh mein se hoga. Yeh ameeq ishara is baat ki taraf hai ke woh rohaniyat ke ro se isi nabi mein se nikla huwa hoga aur isi ki rooh ka roop hoga is par nihayat qawi qareena yeh hai ke jin alfaaz ke sath Anhazrat Sallallahou Alayhe Wasallam ne talluq bayan kya yahan tak ke dono ke naam aik kar diye un alfaaz se saaf maloom hota hai ke Anhazrat Sallallahou Alayhe Wasallam is Maood ko apna barooz bayan farmana chahtay hain jaisa ke Hazrat Musa ka Yashooa barooz tha aur barooz

| ☆ | yeh baat mere ajdaad ki tareekh se saabit hai ke aik dadi hamari shareef khandan Sadaat se aur bani Fatima mein se thi is ki tasdeeq Anhazrat Sallallahou Alayhe Wasallam ne bhi ki aur khawab mein mujhe farmaya ke **Salman mina ahel al-bayt Ali Mashrab Al Hasan**. Mera naam Salman rakha yani do silim. Aur silim arabi mein sulah ko kehte hain yani muqaddar hai ke do sulah mere hath par hon gi. Aik androoni ke jo androoni bughz aur shahna ko dor kere gi doosri bairooni ke jo bairooni adawat ke wajoh ko pamaal kar ke aur islam ki Azmat |
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1- **Al-Jumua : 4**

ke liye yeh zaroor nahi ke baroozi insaan sahib barooz ka beta ya nawasa ho haan yeh zaroor hai ke rohaniyat ke taluqaat ke lehaaz se shakhs moorad barooz sahib mein se nikla huwa ho aur azal se bahami kashish aur bahami talluq darmiyan ho. So yeh khayaal Anhazrat Sallallahou Alayhe Wasallam ki shaan Maarfat ke sara sar khilaaf hai ke aap is bayan ko to chore den jo izhaar mafhoom barooz ke liye zaroori hai aur yeh amar zahir karna shuru kar den ke woh mera nawasa hoga bhala nawasa honay se barooz ko kya talluq. Aur agar barooz ke liye yeh talluq zaroori tha to faqat nawasa honay ki aik naaqis nisbat kyun ikhtiyar ki gayi beta hona chahiye lekin Allah taala ne apni kalam-e-pak mein Anhazrat Sallallahou Alayhe Wasallam ke kisi ke baap honay ki nafi ki hai lekin barooz ki khabar di hai. Agar barooz sahih na hota to phir aayat **Wa aakhareena minhum** mein us Maood ke Rafeeq Anhazrat Sallallahou Alayhe Wasallam ke sahaba kyun theharte aur

| Baqiya Hashiya | dikha kar ghair mazhab walon ko islam ki taraf jhuka day gi. Maloom hota hai ke hadees mein jo Salman aaya hai is se bhi mein morad hon warna is Salman par do sulah ki paishgoey Sadiq nahi aati. Aur mein khuda se wahi paa ker kehta hon ke mein bani faris mein se hon aur bamojab uss hadees ke jo kanzul Amaal mein darj hai bani faris bhi bani Israel aur Ehl-e-Bait mein se hain aur Hazrat Fatima ne kashfi haalat mein apni Raan par mera sir rakha aur mujhe dekhaya ke mein is mein se hon chunancha yeh kashaf Buraheen Ahmadiyya mein mojood hai. **Minho** |
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Barahin-e-Ahmadiyya mein yeh kashaf ba'ain alfaaz darj hai: "Aur aisa hi ilham mutazkrah baala mein jo Aal-e-Rasool par duroood bhejnay ka hukum hai so is mein sir yahi hai ke Afazah Anwaar-e-Elahi mein mohabbat ehle-e-bait ko bhi bohat azeem dakhal hai aur jo shakhs Hazrat ahadiyat ke muqarbeen mein daakhil hota hai woh inhen tayabeen tahireen ki waarsat paata hai aur tamam aloom o Muarif mein un ka waris theharta hai. Is jagah aik nihayat roshan kashaf yaad aaya aur woh yeh hai ke aik martaba namaz maghrib ke baad ain baydaari mein aik thori si Ghaibat hiss se jo khafeef se Nishah se mushaba thi aik ajeeb aalam zahir huwa ke pehlay aik dafaa chand admion ke jald jald anay ki aawaz aayi jaisi basar'at chalne ki haalat mein paon ki jooti aur moza ki aawaz aati hai phir isi waqt paanch aadmi nihayat Wajiha aur maqbool aur khobsorat samnay aagaye yani janab paighambar-e-khuda Sallallahou Alayhe Wasallam o Hazrat Ali o Husnain o Fatima Zohra Razi Allahu Anho Ajmaeen aur aik ne un mein se aur aisa yaad parta hai ke Hazrat Fatima Razi Allah Anha ne nihayat mohabbat aur shafqat se madar meharban ki terhan is aajiz ka sir apni raan par rakh liya. Phir baad is ke aik kitaab mujh ko di gayi jis ki nisbat yeh batlaya gaya ke yeh Tafseer-e-Quran hai jis ko Ali Razi Allah ne taleef kya hai. Aur ab Ali Razi Allah woh Tafseer tujh ko deta hai". Fa-Alhumdulillah Ala zalik
(Barahin-e-Ahmadiyya Roohani Khazain Jild 1 safa 599 Hashia dar Hashia number 3)

nafi barooz se is aayat ki takzeeb lazim aati hai jismani khayaal ke logon ne kabhi uss Maood ko Hassan ki aulaad banaya aur kabhi Hussain ki aur kabhi Aabas ki lekin Anhazrat Sallallahou Alayhe Wasallam ka sirf yeh maqsood tha ke woh farzandon ki terhan is ka waris hoga, is ke naam ka waris, is ke Khalq ka waris, is ke ilm ka waris, is ki rohaniyat ka waris aur har aik pehlu se apne andar is ki tasweer dikhlaye ga aur woh apni taraf se nahi balkay sab kuch is se le ga aur is mein fanaa ho kar is ke chehra ko dikhaye ga. Pas jaisa ke zilli tor par uss ka naam le ga, uss ka Khalq le ga, uss ka ilm le ga aisa hi is ka nabi laqab bhi le ga kyunkay baroozi tasweer poori nahi ho sakti jab tak ke yeh tasweer har aik pehlu se apne asal ke kamaal apne andar nah rakhti ho. Pas chunkay nabuwat bhi nabi mein aik kamaal hai is liye zaroori hai ke tasweer baroozi mein woh kamaal bhi namodaar ho. Tamam nabi is baat ko mantay chalay aaye hain ke wujood baroozi apne asal ki poori tasweer hoti hai yahan tak ke naam bhi aik ho jata hai. Pas is soorat mein zahir hai ke jis terhan baroozi tor par Mohammad aur Ahmed naam rakhay jane se do Mohammad aur do Ahmed nahi hogaye isi terhan baroozi tor par nabi ya rasool kehnay se yeh lazim nahi aata ke Khataman Nabiyeen ki mohar toot gayi kyunkay wujood baroozi koi allag wujood nahi. Is terhan par to Mohammad ke naam ki nabuwat Mohammad Sallallahou Alayhe Wasallam tak hi mehdood rahi. Tamam anbia allahem asalam ka is par ittafaq hai ke barooz mein doi nahi hoti kyunkay barooz ka maqam is mazmoon ka masdaaq hota hai ke

**man to shodam to man shodi** **man tan shodam to jan shodi**

**taa kas na gaweed bad zin** **man digaram to digari** (Persian)

lekin agar Hazrat Isa alaihe salam dobarah duniya mein aaye to baghair Khataman Nabiyeen ki mohar tornay ke kionkar duniya mein aa satke hain. Gharz Khataman Nabiyeen ka lafz aik Ellahi mohar hai jo Anhazrat Sallallahou Alayhe Wasallam

ki nabuwat par lag gayi hai ab mumkin nahi ke kabhi yeh mohar toot jaye haan yeh mumkin hai ke Anhazrat Sallallahou Alayhe Wasallam nah aik dafaa balkay hazaar dafaa duniya mein baroozi rang mein aa jayen aur baroozi rang mein aur kamalaat ke sath apni nabuwat ka bhi izhaar karen aur yeh barooz khuda taala ki taraf se aik qarar Yafta ehad tha. Jaisa ke Allah taala farmata hai **Wa aakhareena minhum lammaa yalhaqoo bihim**[1] aur anbia ko apne barooz par ghairat nahi hoti kyunkay woh unhi ki soorat aur unhi ka naqsh hai lekin dosray par zaroor ghairat hoti hai dekho Hazrat Musa ne mairaaj ki raat jab dekha ke Anhazrat Sallallahou Alayhe Wasallam un ke maqam se agay nikal gaye to kionkar ro ro kar apni ghairat zahir ki. To phir jis haalat mein khuda to farmaiye ke tairay baad koi aur nabi nahi aaye ga aur phir apne farmooda ke barkhilaf Isa ko bhaij day to phir kis qader yeh fail Anhazrat Sallallahou Alayhe Wasallam ki dilaazari ka mojab hoga. Gharz baroozi rang ki nabuwat se khatam nabuwat mein farq nahi aata aur nah mohar toot’ti hai lekin kisi dosray nabi ke anay se Islam ki beekh kinny ho jati hai aur Anhazrat Sallallahou Alayhe Wasallam ki is mein sakht ihaanat hai ke Azeem-O-Shaan kaam Dajjal kashi ka Isa se huwa nah Anhazrat Sallallahou Alayhe Wasallam se aur aayat karimah **wa laakir Rasoolal laahi wa Khaataman Nabiyyeen** naozbillah is se jhooti theharti hai. Aur is aayat mein aik paishgoey makhfi hai aur woh yeh ke ab nabuwat par qayamat tak mohar lag gayi hai aur bajuz baroozi wujood ke jo khud Anhazrat Sallallahou Alayhe Wasallam ka wujood hai kisi mein yeh taaqat nahi jo khulay khulay tor par nabiyo ki terhan khuda se koi ilm gaib paave aur chunkay woh barooz Muhammadi jo qadeem se Maood tha woh mein hon is liye baroozi rang ki nabuwat mujhe ataa ki gayi aur is nabuwat ke maqabil par ab tamam duniya be dast-o-paa hai kyunkay nabuwat par mohar hai. Aik barooz Muhammadi jamee kamalaat Muhammadiya ke sath aakhri zamana ke liye muqaddar tha so woh zahir ho gaya ab bajuz is khirki ke aur koi khirki nabuwat ke chashma se pani lainay ke liye baqi nahi. Khulasa kalaam yeh ke baroozi tor ki nabuwat aur risalat se khatamiyat ki mohar nahi toot’ti aur Hazrat Isa ke nuzool ka khayaal jo mustalzim takzeeb aayat **wa laakir Rasoolal laahi wa Khaataman Nabiyyeen** hai woh khatamiyat ki mohar ko torta hai aur is fuzool aur khilaaf aqeedah ka to Quran shareef mein nishaan nahi aur kionkar ho sakta ke woh aayat mamduha baala ke Sareeh barkhilaf hai lekin aik baroozi nabi aur rasool ka aana quran shareef se

**1- Al-Jumua: 4** **2- Al-Ahzab : 41**

saabit ho raha hai jaisa ke aayat **Wa aakhareena minhum**[1] se zahir hai is aayat mein aik Latafat bayan yeh hai ke is giroh ka zikar to is mein kya gaya jo sahaba mein se thehraye gaye lekin is jagah is moorad barooz ka batasbreeh zikar nahi kya yani Maseeh Maood ka jis ke zareya se woh log sahaba thehray aur sahaba ki terhan zair-e-tarbiyat Anhazrat Sallallahou Alayhe Wasallam samjhay gaye. Is tark zikar se yeh ishara matloob hai ke moorad barooz hukum nafi wujood ka rakhta hai is liye is ki baroozi nabuwat aur risalat se mohar khatamiyat nahi toot'ti. Pas aayat mein is ko aik wujood manfi ki terhan rehne diya aur is ke aiwaz mein Anhazrat Sallallahou Alayhe Wasallam ko paish kar diya hai aur isi terhan ayyat **Innaaa a'tainaa kal kauthar**[2] mein aik baroozi wujood ka wada diya gaya jis ke zamana mein kusar zahuur mein aaye ga yani deeni Barkaat ke chashmay beh nikleen ge aur bakasrat duniya mein sachey ahal-e-Islam ho jayen ge. Is aayat mein bhi zahiri aulaad ki zaroorat ko nazar tehqeer se dekha aur baroozi aulaad ki paishgoey ki gayi. Aur go khuda ne mujhe yeh sharf bakhsha hai ke mein Israeli bhi hon aur Fatimi bhi aur dono khono se hissa rakhta hon lekin mein rohaniyat ki nisbat ko muqaddam rakhta hon jo baroozi nisbat hai. Ab is tamam tehreer se matlab mera yeh hai ke jaahil mukhalif meri nisbat ilzaam lagatay hain ke yeh shakhs nabi ya rasool honay ka daawa karta hai. Mujhe aisa koi daawa nahi. Mein is tor se jo woh khayaal karte hain nah nabi hon nah rasool hon. Haan mein is tor se nabi aur rasool hon jis tor se abhi mein ne bayan kya hai. Pas jo shakhs mere par shararat se yeh ilzaam lagaata hai jo daawa nabuwat aur risalat ka karte hain woh jhoota aur napak khayaal hai. Mujhe baroozi soorat ne nabi aur rasool banaya hai aur isi bana par khuda ne baar baar mera naam Nabi Allah aur Rasool Allah rakha magar baroozi soorat mein. Mera nafs darmiyan nahi hai balkay Mohammad Mustafa Sallallahou Alayhe Wasallam hai isi lehaaz se mera naam Mohammad aur Ahmed huwa. Pas nabuwat aur risalat kisi dosray ke paas nahi gayi Mohammad ki cheez Mohammad ke paas hi rahi, Aliah-e-saltu wasslam.

**Khakhsaar Mirza Ghulam Ahmad az Qadian. 5 November 1901**

**1- Al-Jumua: 4** **2- Al-Kauthar : 2**